

unproofed.

M1564
BARN
Saturday - Sunday
April 5 & 6, 1969

Mr. Nyland: Those of you who were last night at a..music you know why Robert is sitting here. Where's Lynn?

Someone: She's at the other end.

Mr. Nyland: Huh?

Someone: (She's at the other end.)

Mr. Nyland: Lynn here? Yah Lynn. You know why Robert is sitting here, don't you?

Lynn: I certainly do.

Mr. Nyland: (). And for those who don't know - Robert's birthday... yesterday. I said something about it last night and I don't want to repeat it. (That) But one thing that you have to keep in mind...you look to Robert, in whatever activity there is now taking place with the Barn, to be the guiding force. And Robert and I will discuss the different things in connection with whoever might have opinions, but there has to be one central person who can take over certain responsibility and Robert is that person, for me.

What will (you) do in a case like that? You can say, to some extent, will you like it? Will you learn to submit to certain orders? Will you be able to do certain things even if you don't agree? Last night I said that the month of April should be a month of discipline. Of course it is discipline for yourself. And when temporarily someone else gives you an order, it is as if something in you should give you that order. And for that reason something in you can agree with a person asking you to do certain things exactly the same as sometimes there is in yourself a certain thought that you ought to do this or that and you don't want to do it. It's exactly the same. And therefore when someone asks you help with this or do this and that and there is a little bit of an inclination of not wishing, or that perhaps you have an idea that you know it

better, or that for some reason or other you just don't feel like it. There is a description of the state in which you are yourself. And it's only when you start to study yourself, and collect more and more data about yourself, that you find out that that is exactly the kind of a struggle within yourself of the different facets of each personality, conflicting with each other and not knowing exactly what is right. And if you put it on an more or less general scale of that what you feel like and that what you know, that is, the difference between your intellect and the...that what you might call your emotional center, that the conflict within is that kind of a struggle of what should I do, what should I follow, what is reasonable, what is more becoming to me as a Man. And it is that repetition in the outside world then, when you try to take something that someone tells you, or also that you see that something is growing and you come under the influence of it and you see that [?] growth perhaps should not be in the way you have imagined it and that for that also you simply have to submit every once in awhile to the judgment of someone else.

But exactly the same as when within yourself you start conversing with yourself, of looking at the pro's and con's of different directions which you might want to go and you consider things. In that same way, whenever something happens from the outside and affects you, you also have a right to consider it, and you have a right to talk about it, and you have a right to have it explained, if it can be explained.

Sometimes in life there are forces that are much bigger than we are and then, in the presence of such, one has to submit. And that, therefore (with) your limited understanding or whatever you are as a personality, with dexterity, will not allow you to understand what is really involved. That is, if you have to admit sometimes that your brains and your feeling will fail you and does fail you, the same way as your body sometimes, because of tiredness or laziness, fails you, that then you are in the presence of something else and that present then

you simply follow. You cannot oppose because you have absolutely no reason to oppose and even if you try to oppose it, you know that it is not the right thing to do. From the standpoint of Work, it won't make any difference which direction you go. It's only a question whenever you go in any direction that you try to see if there is a possibility of something objective being received, and in the presence of that kind of objectivity, maybe the objectivity itself, as "I", is strong enough to give you advice. In order to become objective you first submit, you first let it go without any wish, you first do and then give the "I" a chance to look at you. And perhaps after some consideration the "I" will tell you what is right and what is wrong. This is the process of Work. That is why it takes so long because you have to consider and reconsider, submit and not submit, be antagonistic and sometimes flexible, follow the line of the opposites and sometimes in the line, in the line of the direction in which the wind happens to blow.

It is that kind of flexibility that is needed for a person when he Works, because the chances are of course that whatever happens outside is not exactly the way you would wish it. And that what is inside of you has (of the) right to wish for certain things but maybe the conditions as yet are not sufficiently conducive and that patience that is then necessary in order to...to find out where is your equilibrium and not to continue to be disturbed but to remain alive and let the disturbance and the non-disturbance take their own form within you. The realization of your life within yourself will help you because that will never change. It's only the performance, the form in which it happens to be, and that whatever it may be, and whatever description you will want to use in ordinary life for it, it doesn't matter from an objective standpoint.

God will only see your life. He will not see your form. He doesn't care about it. In His eyes we are just human, working together, creating for ourselves a conducive atmosphere, something as a willingness to submit in order to find

out, to be bound by that, and not to be bound by the idiocies of your own personality.

I hope you'll have a good afternnon. I hope it won't rain too much. But don't let the rain detain you. Try to hold on to something this afternoon. Try "as if", that is, I said something last night about that. The question of Good Friday, the realization of what we call a quiet Saturday, stillness, sometimes silence, sometimes in meditation - a realization of that what has happened up to now as past should be, I wouldn't say forgotten, but one can stand on it. And with that a new something can be born tomorrow. And for that you prepare today. You take the past, you extract what you can, you let it... conversion of the present into the future. And then when the future comes, and becomes present to you, you have in your own attitude a means of how to face whatever might come and whatever opportunity can be given to you. So have a good afternoon. Drink to it if you like and at the same time drink to Robert. And Lynn to you. We did it in thought last night, now in reality.

SUNDAY MORNING

So it was an...an early day. That is the regular summer schedule now for those who do not know it as yet. What time did the New York people leave N. Y.?

Someone: 5:30.

Mr. Nyland: 5:30? From the 102?

Someone: Yes.

Mr. Nyland: Huh?

Someone: Yes.

Mr. Nyland: Good. Then you can have a long day to make up for it.

First day of Easter, no, yah. The first day. You know there is a custom that there are two days for Easter - the Sunday and the Monday. That's the same

idea as two days for Christmas. The first day is the family holiday, same with Easter. The second day, that's the celebration between friends. They don't enter into the family. The family must be by themselves as a unit. And that applies to Easter, it applies to Santa Claus, and it applies to Christmas. And it's very good to have that kind of a separation. If we want to apply it to us as a family and today is really a day par excellence, and I hope you can make it, that you will have the right attitude towards it, what, what is the meaning for Easter as far as we are concerned.

You remember on Friday I mentioned about the meaning of Good Friday. The attitude of Work within oneself as a means of delivering oneself from the bondage of earth and by means of Work, to try to understand what is bind...binding us and how to undo it. And then the quiet contemplation of Saturday in which one starts to realize that that what is past, is past and that the new day must come but cannot come as yet until one has really found the proper attitude and the proper position within oneself. So that is why the Saturday is important. And then the morning of the Easter, resurrection, a beginning of a new day, also a beginning of a new life, a beginning of a new application of the understanding of Work within one's life and to undo, or at least not to pay too much attention anymore to the past and to stand on the past, and to make the future by living now. This is really the meaning of trying to see what are we doing with our lives as we live it and as we go on, day after day, and year after year, and get older and older and approach more and more the end, that is, as far as this life is concerned, the end of opportunity.

You have to look at this life as opportunity. You have to see what to make of them and to see what it...it can be to help you. If you wish to grow,- always that you must add - if you wish to grow, because Easter has no particular value for ordinary life at all. And Christ has no value for ordinary life. Just be-

cause he happened to walk around on earth - he had an aim. But for ordinary living it didn't matter very much. And as a matter of fact it's much better for ordinary living to stay unconscious because that belongs to the earth. And as long as you can conform to the requirements of earth there is no difficulty and only a little bit here and there, some little stone that has to be moved out of the way.

So when we talk about Work we talk with the accent on something that is quite different from the horizontal plane of life and it is the verticalness that one becomes interested in. The verticalness means moving away from the plane of earth, loosening up the bondage - to free oneself if one can, to go somewhere away from earth, not to be bound - that kind of freedom. That is the arising on Easter morning. To be free then from that what was the cave or that what held death, really to enter into life again, in a new way, perhaps better understanding and, at such a time, and particularly on the Saturday before which of course happens to be accidental of this kind of Easter being on a Sunday, and perhaps not so accidental. Because you see Easter is always according to other...our calendar, the first Sunday after the first full moon after the first day of Spring. And this has a meaning.

I said something about full moon and new moon...when was it? Maybe Friday, maybe yesterday...I forgot. Full moon is the moon for us, is our manifestations as a reflection of that what should be the Sun and that for us it is as if the burden of our manifestations are carried by the moon. Then the fact of the moon existing and being fed by us in our material form - the way we behave - then the full moon is a climax of such totality of us. And when we face the moon or sometimes, when we are fixed and moon-struck, that then we are in a state being affected more and more by the moon and in that we are more and more bound to earth, because that's the purpose of earth for us - to become little conversion machines for the existence of the moon. So when the moon is full,

when the earth has gone through the period of Aries and enters into the upper half, above the horizon...no, it is really the equator...and following the ecliptica, which is the path of the Sun, which is the path of the earth into the new sign of Aries as spring, as life, as for us on the northern half, the kind of appreciation and approach of summer. Then we face spring with life and still we have to remember that the moon has power. And we look at the full moon, we wait for it, almost until the full moon is over. And then we can say, all right, I know all about your white face, the way you, moon, stares at me and how I am affected by you, like many bad elements in ordinary life and people affect us in such a moonlike fashion, wishing to impose on us what they think is right for us and then we, under the influence of such people, start to hate them finally because they do not belong.

In exactly the same way as the moon does not belong and every once in awhile the moon has to become dark and new in order to be an indication or to free ourselves from the effect of the moon. And then on the first Sunday after the full moon that is Easter. Then we get up. Then we start because that is then the beginning, having fulfilled all obligations towards the moon and knowing ourselves exactly as we are, then we say now, once and for all, I settle with you and you can have whatever is needed, I give it to you freely. You cannot even require it because I will be much more glad to give it to you what I want to get rid of. But Easter, for me, is an arising out of that what is earth, and then hoping during such a day, and as long as you can maintain it - I said 40 days, 4 before Pentecost will come, before that...no it is 50, 40 days will be ~~Assumption~~ ^{Ascension}, 50 days Pentecost. ~~Assumption~~ ^{Ascension} means the leaving of everything, preparation for the Holy Ghost to come. In another 10 days and Pentecost, that is the feast par excellence, the day on which the secret of the neutralizing force will be disclosed if one Works and if one starts with Easter to understand what is meant with one's life.

So Bill ().

I think we're very quiet today. It probably is the influence of the Barn. I hope you're not too cold. But we have to do it sometimes and Easter is as good a time probably as any. When I came in the light of course had blinded me a little bit and it took about 10 or 15 minutes before my eyes were adjusted to the light in the Barn itself. And during that time we talked a little bit about what to do with the lighting and should we actually have more light. And I think the usual way would be, yes, let's put up a couple of lamps. But I think it is much better that they leave it as it is, at least for the time being. I'm so afraid of spoiling an atmosphere which is created by the Barn itself with its structure and even whatever light comes in. And if we start putting some windows here and there or if we put a light as a bulb or even diffused light somewhere up on the ceiling, I think we detract from that what is, at the present time, when your eyes have been adjusted. And although your first impression may be that you would like a light and turn on a switch, I think it might even serve as a good reminder. Because there is no light when you come in. You are, I would almost call it, confused, by the outside light. And you ~~bring~~ coming into the Barn your whole atmosphere including the fact that you cannot see and the adjustment that one makes in being here for a little while may have a very much deeper meaning than you think. And this is not a question of a rationalization process when I try to explain now cer-

tain things that the way the conditions are, they are good for one, for us. But it's quite logical to assume that things are not in this Barn as they usually are somewhere else. And it would be quite easy to put some electric light bulb somewhere and also it would be easy to cut a couple of openings and put some windows in. But I'm afraid that we would lose, perhaps we would lose something and the fact of simply mentioning it, may mean that there is a possibility for anyone who comes into this building, that because of their eyes not being immediately adjusted to the conditions as they are, that it might have for oneself a possible realization of what do we do with ourselves in ordinary life when we come in contact with Work. And this is the one thing you can probably expect from it - that it is not so easy to go from ordinary life into Work. And that perhaps a certain period of adjustment is necessary in order to adapt yourself or perhaps you can see it this way - that that what is your inner life and usually has been hidden may take a little while before it comes to the surface, and that even when it dares to come to the surface, it's still a little afraid...and something of you has to assure your inner life that it's quite all right to show itself.

So, for that reason, I think for the time being, we will keep the Barn the way it is and to use it, I think, as an opportunity for oneself - to what extent you want to use it, it is then up to you and you don't have to be dependent on artificial light. It may be that something can actually be kindled in yourself as a similar kind of nature - as if twilight comes and opens the day and that you opening your eyes realize that there is something that is coming as a future.

This kind of expectation of oneself in wanting to find certain things in ordinary life in order to carry through with it and finally hoping that something will be open and then remain permanent and that light will be for you also which will give you information about what you actually are.

Many times I think about that kind of a process - how long does it take? Of course one knows it depends on a person - it depends where he is and how much time he gives, how much really his desire is to wish to be awake or even to try to be aware of himself, or to hope that he will become conscious or that he actually could make a soul. And these are the different questions that each one of us will have to face, and where we start from, that's where we start from. Because you don't start from someone else's standpoint. You have to know where you are, you have to know what you can attempt, you have to know what kind of a wish you have, you have to know, for yourself, how strong such a wish is. You also must know how patient you will have to be with yourself and how patient you have to be with others.

We always I think want to eat too big a piece that we cannot chew as yet. We always want to be in our own eyes a little heroic or we flop over into the other side and forget about life and we wish that we are through with it and could be done with it and wish to leave it. There are only...there is only one road and the road leads through life as we know it on earth and it leads away from earth when one has wings...but during the process of making wings you are on earth and you cannot neglect earth and you cannot neglect heaven - and you're in-between and that is the path...the only path, the only way and also the silent path.

One's Work ultimately is one's own only. It is not necessary even to show it...unless you feel that in showing it, it can have a beneficial effect on some other people around you, who you care for but you have to be so careful that you know how to give it. And when you do and try to give it you don't even know how it is received and when you find out that it is not received and not wanted, one becomes so...sometimes so insistent in wanting to show - there is always a certain pride in one when one tries to tell others that you are maybe wonderful, maybe terribly sad, maybe that there is something that would

cause suffering in them if they only knew how you suffered and all the time then looking for some kind of sympathy.

When you Work, you Work and you Work with the simple things because the simple things, whenever you can then be aware, will give you strength to be able to talk if you have to, and to talk with conviction then and not to stare yourself blind all the time about the things you cannot do as yet. There are a few things we can do, and that can give you even at that time during, to tell about the little things what you have done and what it gave you. I feel this is the way one should try to help each other - not to talk all the time about how difficult it is. That we know. I would say everybody knows that because we're on earth and we cannot get away from it and we know that there...sometimes those conditions of earth we don't want. And we would want to get away from it as fast as possible - but how, how will you? Nothing will help you but your own effort and when that effort is united with that what can attract you...but why will God attract you if you are not willing to be attracted?

And what we talked about this morning as Easter is when you get up and stand up and stretch out your arms in moments when you are by yourself - and not for the benefit of anyone else...you don't play up to the gallery when you pray. But when you come to yourself and you are quiet and then you realize that you are a standing upright man with your arms outstretched towards Heaven, and that you wish then in that kind of a posture - then you hope that God can see you - not the rest of the world, they have their own business. Don't parade in front of others. Just be within yourself whatever you can be - silent if you wish, stupid if you wish, nonsensical and ridiculous, full of enthusiasm if you wish - but not because you want to have an impression created on other people. You are by yourself and you have to find what is the posture that God can recognize. He will not want to know you when you are in a confused state, He will not want to know you when you make attempts in the midst

of difficulties when you think that you could actually Work, He will only (know) you when you are like a very little small ant crawling and trying to build and be busy with your little house somewhere in the sand. That is what He will recognize - your wish to Work, a little activity to the extent that you can, and perhaps, for the time being, that is all He can see but He will then help you because He will come down to you.

Work has to be for a long time very simple and that what you can expect has to be so small that almost you can't see it. And that the only thing that can see it is your "I" and that all the time regarding Work it is forgotten to talk about "I" - not about yourself, all you are, all one is, is a little object for observation only. What counts is the observer - this will be your Soul in time. You wish God to look at you, never mind what you are. The emphasis in Work is all the time on the creation of something that is objective, not on the difficulties that are in your own little way, but that what actually wishes to wake up, and to emphasize that time and time and time again when you talk about Work or when you talk to yourself about Work. Where is my "I"? Who am "I"? Where is "it"? What do "I" do now? "I"...what is it doing? These are the question. And you must remember on Easter you stand up like a man and you stretch your arms up towards Heaven and you wish to lift yourself up on the ball of your foot, on your toes, ready, as if you could fly - even if it is for one moment that that kind of realization will come to you and go through you. It will help you to see what is Easter really.

I'm very happy we're here at the beginning again for the summer, the beginning of new life, the beginning of good Work. It's the beginning of, as I said this morning, working with our hands, directed by your head and by your heart, in unison with each other, recognizing each other's attempts. No criticism - just to Work together - to be what you can, never mind what someone else ought to do in your eyes.

We have to talk about the different activities of the Barn as a whole but we don't want to do that too much as yet until things are cleared away so that they can, a little bit more, stand on their own feet. They become very important for us because they will ultimately help to support some of us. I still would ask you to remember the activities different people are interested in. The bookstore, as you know, is added. We still don't want to have the Amity Store go down so that you forget that you have to buy bread and cake, that perhaps you have suggestions. You know the Railroad Store is still there. You know that the difficulties of the Sound Workshop are still with us. You know that there are attempts made about Trucking business. You know that there is also the beginning of some (thing)... some kind of a garage or a Workshop. All these different things are in its...a little beginning. I realize it more than anyone else. For that you have to have patience but also the good wish of everybody.

What will we make this Barn for? What is the purpose of having it? We can play a little music that...a little later, perhaps I will play. But is that it? Supposing I say this afternoon you're all on your own, you can do what you like, you don't have to work, you can sit and read a book, you can take a walk. You can spend the rest of the afternoon in any way you like for yourself. Would that be a surprise? And of course I'm liable to say it because I leave you alone just the same even if your so-called work on the road or a park or whatever you do in carpentry - you're still on your own regardless whatever you want to take of the Barn and coming here, the attempts that you have in mind early in the morning and then you come to execute it to find out what it is that is really a desire. Sometimes I feel terribly sorry for some of you because I still think that many opportunities which are there you miss. I cannot be insistent about that - of course I know certain things that cannot be done, other things perhaps could be done. Sometimes you still

consider certain things important which, in my eye, are not important at all. And I still want to continue to emphasize that.

This period of your life is an exceptional one because you're in contact with something that is unusual on earth. And to the extent that you can understand that and really feel it and know it - to that extent you will be quiet in the presence of it because it is knocking on your door and it is up to you to open the door. If you wish you can be like a Man on Easter morning or also you can die like a dog. Gurdjieff knew this when he said it and he meant it. And whenever he said it, he said it with great emphasis. And it was connected with one of the toasts as a little illustration to a certain number of a toast in which it was described what Conscious Man could be and how, if he did not wish to Work, how he then would die as a dog, and when Gurdjieff was in good form, he would say as a dirty dog referring to the blank sheet of paper with which one is born and on which all kind of dirty things are scrabbled by means of education and that what...to which all of us have been exposed during our life and where we have such trouble in erasing it or at least placing it in the right way that it could become subservient to us for an aim actually in time - and sometimes I say in timelessness to be able to leave this earth for whatever it may be to its own and for oneself to be able to say I am going home.

So, a good Easter for whatever is left.

END TAPE

Transcribed by: Jessica Haim

Typed: Jessica Haim